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Thesis

THE TEACHINGS OF JESUS CONCERNING

GOD'S LOVE AND POWER

COMPARED WITH

POST-EXILIC PROPHECY

by

Gustave Adolph Schulze

(A.B., Central Wesleyan, 1929)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

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THE TEACHINGS OF JESUS CONCERNING  
GOD'S LOVE AND POWER  
COMPARED WITH  
POST-EXILIC PROPHECY

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THE TEACHINGS OF JESUS CONCERNING  
GOD'S LOVE AND POWER  
COMPARED WITH  
POST-EXILIC PROPHECY

Introduction.

The attributes of love and omnipotence have been applied to Deity for many generations, but a happy reconciliation of power and love has not been universal. The chief hinderance in the way of a synthesis of love and power lies in the recognition of power which can cause pain and suffering, in the presence of which it becomes difficult to maintain that love prompts the power manifested.

Differing conclusions often growing out of personal experiences relative to God's love and power are, first, God is all-powerful, but manifestly He is not guided by love in the working out of His power; second, God is the God of love, and in love desires the best for His creatures, but He is limited, He is impotent, the expression of His love is hampered by lack of power; third,

THE HISTORY OF THE

REIGN OF

CHARLES

THE FIRST

OF

ENGLAND

By JOHN RICHARDSON, Esq. of the Middle Temple.  
In two Volumes. The first Volume contains the History of the  
Reign of Charles the First, from his Birth to his Execution.  
The second Volume contains the History of the  
Reign of Charles the Second, from his Restoration to his Death.  
The third Volume contains the History of the  
Reign of James the Second, from his Landing in England to his Flight to France.  
The fourth Volume contains the History of the  
Reign of William the Third, from his Landing in England to his Death.  
The fifth Volume contains the History of the  
Reign of Anne, from her Accession to the Throne to her Death.  
The sixth Volume contains the History of the  
Reign of George the First, from his Accession to the Throne to his Death.  
The seventh Volume contains the History of the  
Reign of George the Second, from his Accession to the Throne to his Death.  
The eighth Volume contains the History of the  
Reign of George the Third, from his Accession to the Throne to his Death.  
The ninth Volume contains the History of the  
Reign of George the Fourth, from his Accession to the Throne to his Death.  
The tenth Volume contains the History of the  
Reign of William the Fourth, from his Accession to the Throne to his Death.



He is all-powerful and loving, and those evidences of God's power which now are deemed to be void of divine love are so only in appearance because of our inability to see and understand the purpose of God.

For the purposes of this comparison it will first be necessary to discover the teachings of the post-exilic prophets concerning either the mutual exclusiveness of power and love in God's dealings with men, or the synthesis of these two attributes. Jesus inherited abundantly from the religious teachers of his race, but this comparison will be limited to those leaders in the pre-Christian era designated as post-exilic prophets.

#### A. The Heritage of Post-Exilic Prophecy.

##### 1. Divine Omnipotence.

Due to the teachings which they had heard in pre-exilic days, the exiles went into captivity feeling that Yahweh had suffered an ignominious defeat. Pre-exilic teaching attributed all power to Yahweh; Israel was His Chosen People and He would protect and prosper them. It was not beyond the power of Yahweh to convert animals



into servants of His(Nu. 22:28). (1). It was the Lord who opened and spoke through the mouth of the ass.

It was due to the superior power of Yahweh that the Israelites were delivered from slavery in Egypt: "I ... have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:2).

In the light of the teachings of Jeremiah, whose message was heard immediately preceding the exile and down through the final destruction, c. 627-586 B. C., the sphere of Yahweh's power left nothing outside His realm: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" (Jer. 32:27). Such a conception brought assurance and consolation to the religious, for they could unreservedly trust their God for help.

Yahweh was a powerful war god, and protected His chosen people in battle, and would give them victory over their enemies. Victory in battle would go to the contestant whose deity was the stronger, not to the one with the most deadly  
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(1). All Biblical quotations are taken from the King James Version unless otherwise stated.

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WASHINGTON, D. C. 20535

MEMORANDUM FOR THE DIRECTOR

SUBJECT: [Illegible]

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military equipment. Yahweh had His sword drawn on behalf of His people; with Him as Captain they had but to follow to win (Josh. 5:13ff.). With Yahweh leading, the hosts of Israel have but to march and the stronghold of their enemies will fall into their hands: It is Yahweh who has given the city into their hands (Josh. 6:2ff.).

The danger in ascribing such unlimited power to Yahweh lay in the fact that if and when Israel should be conquered by a more powerful army than theirs the military defeat would be accompanied by a theological defeat. The line of reason would be, The God or gods of each army fights against the enemy, and the more powerful set of deities will win. After one's deity has been proven impotent through his inability to overcome the enemy, why should he longer be served? He is not so powerful as the gods of the victorious, therefore we will serve the strong conquering gods.

## 2. Divine Love.

Where there is such an outstanding emphasis upon the power of God, as is true of the pre-exilic period, the emphasis upon love recedes.

1. *Introduction*

The purpose of this study is to investigate the effects of the proposed system on the performance of the participants. The study was conducted in a controlled environment, and the results are presented in the following sections.

The study was designed to evaluate the impact of the system on the participants' performance. The participants were divided into two groups: a control group and an experimental group. The control group was not exposed to the system, while the experimental group was exposed to the system for a period of four weeks.

The results of the study show that the proposed system has a significant positive effect on the performance of the participants. The experimental group showed a significant improvement in performance compared to the control group. The improvement was observed in all the measured variables.

The study also found that the proposed system has a significant positive effect on the participants' satisfaction. The experimental group reported a significant increase in satisfaction compared to the control group. The increase in satisfaction was observed in all the measured variables.

In conclusion, the proposed system has a significant positive effect on the performance and satisfaction of the participants. The study suggests that the system should be implemented in a wider range of settings to further evaluate its effectiveness.



In the pre-exilic prophets "it is always God's love to the people of Israel that is spoken of; and, besides, the word used for 'love' ... has always attached to it the notion of choice, ... of preference; the full meaning of divine love is not yet reached." (1).

I. The Omnipotence and Love of God in  
Post-Exilic Prophecy.

A. Ezekiel, 592-570 B. C.

1. The Historical Situation.

The tragic experiences of the Hebrews during the years following 597 B. C. called for a radical re-shaping of their thought concerning Yahweh. They were defeated, most of them theologically as well as politically, and the pick of the population was carried away into a foreign country, forcibly separated from their God and ushered into the domain of other gods. What could they now think of Yahweh's power?

The task of saving the power of Yahweh fell heavily upon Ezekiel, the priest-prophet who  
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(1). Hastings' Bible Dictionary, Vol. I,  
p. 684.



was deported together with the most influential Hebrews in 597 B. C. The earliest date in Ezekiel's prophecy is 592 B. C.; five years after the first deportation, and the last date is 570 B. C., sixteen years after the final destruction of Jerusalem. During the interval of twenty-two years his voice was heard in his insistence upon the power of Yahweh, giving his reasons for believing that Yahweh was still powerful and persuading his fellows that His power would be revealed.

## 2. The Omnipotence of Yahweh.

Ezekiel's view of God was the contemporary view: Yahweh is all-powerful. This was taught by the leaders and trusted in by the populace. Since they were the chosen people of the all-powerful Yahweh, it followed that He would deliver them from their enemies. If they should be defeated it would be the fault of an impotent God, and that was impossible. But for the views of a few individuals such as Jeremiah before 597 B. C., this was the popular view of the value of religion. Ezekiel differed from his fellow-exiles with reference to the power of Yahweh in that he



held to the omnipotence of God even after the fall of Jerusalem and the exile of the Chosen People. The only way in which he could prevent them from enthroning the gods of Babylon in preference to Yahweh was to insist that their defeat was but a vindication of Yahweh's power. He saved the idea of omnipotence from destruction by making the military, political fall of Jerusalem an act of omnipotence.

The route by which Ezekiel arrived at this important conclusion was via the character of Yahweh, and the importance of a reputation commensurate with His character. The Hebrews had rebelled against Yahweh's will from their earliest days until the present day: He had to do something drastic in order to bring them to their senses and defend His reputation, and to this end He employed the services of the Babylonian army. National calamity from this point of view did not disparage the power of Yahweh: it enhanced it.

In order to make the power of Yahweh practical it was necessary that He be freed from soil. In the popular thinking of the exiles,





Yahweh was localized in Palestine, hence they were now no longer under the jurisdiction of their God. Ezekiel's poetic way of teaching his fellows that God is not geographically limited is through his elaborate description of divine glory, and the ostentatious arrival of Yahweh in Babylon from "the north" (Ez. 1:4ff.).

This procession is the result of the difference between Ezekiel and the exiles in their conception of Yahweh. When forcibly removed from their native land, the general feeling was that Yahweh had been left behind. Now Ezekiel is bound to show that their God is with them, and in order to do this he must represent Him as arriving at some point in time. A vision serves the purpose; Ezekiel has Yahweh come over the same route by which the exiles had come, which roadway entered Babylon from the North. Thus Yahweh is represented as free from Palestinian soil and as arriving over the Palestinian road.

Not only does Ezekiel thus represent Yahweh as coming to the exiles henceforth to be with them in their captivity; he shows them the power of Yahweh in the way in which He arrives. Yahweh

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is being borne into the city by four of the greatest gods of Babylon, represented by an ox, a lion, an eagle, and a man. (Ez. 1:10). These gods of the Babylonians were the very gods who, in their thinking, had defeated Yahweh and caused them to be deported, and here Ezekiel represents them as being subordinate to the supposed defeated and crushed Yahweh. Their God was greater and more powerful than the Babylonian gods in spite of the fact that the people thought of Him as having been defeated by the very gods who now furnish Him with locomotion.

Having thus shown the people that this ill-fortune of theirs is the working out of Yahweh's power, who employed the services of the Babylonian army as a tool in His hand, Ezekiel must show them that their restoration is also an expression of Yahweh's power. Ezekiel is clear and insistent upon Yahweh's reason for restoring them; He will not have them think that it is because of their meritorious conduct that they are permitted to return: "Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy names' sake, which ye have profaned among

1. The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study. It includes a description of the data collection methods and the statistical analysis used. The third part of the paper discusses the results of the study. It includes a description of the findings and a discussion of their implications. The fourth part of the paper discusses the conclusions of the study. It includes a summary of the findings and a discussion of their implications. The fifth part of the paper discusses the recommendations for future research. It includes a list of suggestions for further study and a discussion of their importance.

the nations" (Ez. 36:22).

It is Yahweh's desire to protect his reputation (1) that has guided and will guide Him in His action. His name had been profaned by His people, and their defeat and captivity was a punishment from God to bring them back to right relations with Him; the heathen profaned His name in that they attributed the exile of "the people of the Lord" (Ez. 36:20) to God's impotence, therefore He will restore His people (Ez. 36:16ff.). Regardless of what takes place, Ezekiel attributes it to the power of Yahweh.

The Name of Yahweh is throughout connected with objects of might. Yahweh's coming to Babylon was accompanied by a great whirlwind (Ez. 1:4). The likeness of Yahweh is compared with the appearance of fire (Ez. 8:7ff.). According to Lofthouse, Ezekiel's "teaching ... of the universal power of Yahweh ... is his own." (2).

### 3. The Love of Yahweh.

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(1). Professor Wildman, Class Lectures, "The Later Prophets," B.U., S.T.

(2). Lofthouse, "The New Century Bible: Ezekiel." p. 20.





That Yahweh's power extends over all people is the teaching of Ezekiel throughout, but this we cannot say with reference to God's love. Where love is spoken of it is with reference to the Hebrews alone. As quoted above (1) with reference to the use of "love" in pre-exilic teachings, so it is true that with Ezekiel the notion of choice, of preference is implied. Yahweh's love for the heathen is not expressed in such passages as Ez. 36:7: "Surely the heathen that are about you, they shall bear their shame," nor in Ez. 38:3: "Thus saith the Lord God: Behold, I am against thee, O Gog, ..."

B. Deutero-Isaiah, c. 540 B. C.

1. The Power of Yahweh.

Deutero-Isaiah is especially impressed by the creatorship of Yahweh. "I am the God that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Is. 44:24). This emphasis upon creation as a token of omnipotence appears again and again in the book ( Is. 40:12, 22, 26, 28; 42:5; 45:12, 18). Yahweh has called, and creation stands (Is.

-----



48:13). In the presence of Yahweh's power, the might of all the nations is as a "drop of a bucket, and ... counted as the small dust of the balance ... all nations before Him are as nothing" (Is. 40:15-17).

In keeping with this emphasis on the power of Yahweh, the Second Isaiah insists that it is impossible to do justice to His being through the construction of idols. It is impossible for any man-made idol to represent Him adequately (Is. 40:18ff.; 44:9ff.; 46:6ff.).

Again, Deutero-Isaiah discovers the omnipotence of Yahweh in history, in the rising and falling of nations, and in His power to predict accurately what is to take place in the realm of the nations. "In the exact pre-announcement of the wonderful events that are passing -the mission of Cyrus and the impending deliverance of Israel- our prophet sees one of the strongest evidences of the solity and omnipotence of the God of Israel (Is. 41:25ff.; 42:9; 43:10ff.; 44:7f., 26f.; 45:21; 46:10ff.; 48:3ff., 14ff.); the idols, which are things of nought, can neither explain the past nor predict the future"



(Is. 41:21ff.). (1).

It was the task of post-exilic prophecy to make Yahweh the God of all the earth, and the Second Isaiah made his contribution when he has Yahweh speaking, "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else" (Is. 45:22). The same emphasis is clearly present in Is. 49:6: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth", and 51:4: "A law shall proceed from me, and I will make my judgment to rest, for a light of the people."

## 2. The Love of Yahweh.

### a. For His Chosen People.

In ~~Deutero~~-Isaiah there is a repetition of the emphasis upon God's love for His chosen people. The very opening words of the so-called Second Isaiah have a note of mercy, love: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to --Jerusalem" (Is. 40:1-2).  
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(1). Hastings' Bible Dictionary, Vol. I,  
p. 706.

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Yahweh's love is pre-eminently directed toward Judaism in this passage. This love for Israel is expressed in that Yahweh reminds the house of Jacob that He has carried them since birth, He will continue to carry them and will eventually deliver them (Is. 46:3, 4). Their deliverance from a just captivity in Babylon as a punishment for their sins is an act of free grace on God's part (Is. 43:22ff.; 48:1-8). Their sins and transgressions, which are many, are no longer to be remembered, thanks to the loving God: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Is. 44:22).

During the bitter experiences of the exile there had been many complaints made with reference to the way in which they had been deserted by Yahweh. "The Lord hath forsaken me, and my Lord hath forgotten me" (Is. 49:14; cf. 40:27) is the type of complaint often coming to the prophet's ears. In response to these bitter complaints he answers that Yahweh's love is not diminishing. The comparison is that of a mother and the infant helpless son of her womb. As the mother will





not fail to have compassion on her child, so also will Yahweh not fail to remember His children, and even more than that: even though maternal love might conceivably fail, divine love would nevertheless remain permanent (Is. 49:15). In order to insure to Himself and to the people that He will not forget them, Yahweh has engraven their image upon the palms of His hands, which are constantly before Him, calling them back to His remembrance (Is. 49:16). Again the prophet is vouchsafing his people the assurance that they will not be utterly forsaken, this time employing the figure of husband and wife. As husband, Yahweh did not forsake His bride for ever; His love for her will yet be made manifest. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer" (Is. 54:8).

b. Universal Love.

The Second Isaiah's object in his oft-repeated emphasis upon Yahweh's love for His chosen people evidently is to carry out the

1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research.

2. The second part of the report is a detailed description of the methodology used in the study. It includes information about the sample size, the data collection methods, and the statistical analysis techniques.

3. The third part of the report is a presentation of the results of the study. It includes tables and graphs showing the data and the findings of the research.

4. The fourth part of the report is a discussion of the results and their implications. It discusses the strengths and limitations of the study and the potential for future research.

5. The fifth part of the report is a conclusion and a summary of the findings. It provides a final statement on the results of the study and the overall conclusions.

6. The sixth part of the report is a list of references. It includes all the sources of information used in the study, such as books, articles, and websites.

7. The seventh part of the report is an appendix. It includes any additional information that is relevant to the study, such as raw data, questionnaires, and interview transcripts.

8. The eighth part of the report is a glossary. It defines the key terms and concepts used in the study, ensuring that the reader understands the terminology.

9. The ninth part of the report is a bibliography. It lists all the sources of information used in the study, including books, articles, and websites.

10. The tenth part of the report is a list of figures and tables. It provides a summary of the data presented in the study, including the results of the statistical analysis.

11. The eleventh part of the report is a list of abbreviations. It defines the abbreviations used throughout the report, ensuring that the reader can understand the text.

12. The twelfth part of the report is a list of acknowledgments. It thanks the individuals and organizations that provided support and assistance during the study.

note contained in his opening words, "Comfort ye, comfort ye my people" (Is. 40:1). The reason for this conclusion is that his interpretation of God's love is not limited to a narrow Jewish particularism: he speaks of Yahweh's love and compassion as extending to the ends of the earth: "Look unto me, and be ye saved, all the ends of the earth" (Is. 45:22).

Deutero-Isaiah is indeed speaking of the "salvation" of the Jews, and is promising them an "everlasting" salvation (Is. 45:17), but the everlasting salvation is also to be a universal salvation (Is. 45:22). The conception of the universality of Yahweh grows directly out of the prophetic attempt to spiritualize Yahweh. He is far above all gods, and is not to be represented by idols. In spite of several anthropomorphic allusions, (cf. Is. 49:16), the God of Second Isaiah is thoroughly spiritualized, and out of this grew the consciousness that Israel had a mission which included the entire world: Yahweh is universal, and they must carry Him on.

"Deutero-Isaiah was ... the first to express clearly and emphatically the idea of Israel's



mission to the world." (1). Israel is still referred to as an especially chosen people, but the God who is universal and loves one group of people must, by the very nature of His being, also love others and extend His salvation to them: "I will also give thee for a light for the Gentiles, that thou mayest be my salvation unto the ends of the earth" (Is. 49:6).

In chapter 55, the last chapter that scholarship in general assigns to the quill of the Second Isaiah, a universal invitation is thrown open: "Ho, every one that thirsteth, come ye to the waters, ..." (Is. 55:1). The gifts offered are not to be paid for; they are freely given to those who heed the invitation. The results of a general invitation to the merciful and gracious Yahweh are immediately set forth: " ... nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel" (Is. 55:5).

"There is nothing in Second Isaiah which is inconsistent with the view that all peoples shall be included in one family under the one  
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(1). Knudson, "The Beacon Lights of Prophecy,"  
p. 247.





God. Theirs should be the same blessings which were to be enjoyed by Israel." (1).

C. Zechariah, c. 520 B. C.

1. The Power of God.

"The King, the Lord of hosts!" These words sum up the thought of Zechariah concerning Yahweh, giving expression to his conception of divine omnipotence (Zech. 1:3, 12, 14; 14:16, et. al.). His is not a power that is limited by national boundaries, but He is the Lord of hosts.

Zechariah makes much mention of angels, which henceforth figure prominently in Judaism. These are the direct outcome of the extensive emphasis upon the transcendence of Yahweh, especially by Ezekiel and also by Second Isaiah. Their emphasis he takes up and enlarges upon until he comes to the place where Yahweh is so transcendent that He must be approached through secretaries, as it were, while the older prophets came into direct contact with Him. Where formerly the prophet spoke directly to the people, saying, "Thus saith the Lord," there now appears an  
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(1). Torrey, "The Second Isaiah," p. 118.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future. The author points out that the study of history is not only a means of satisfying a natural curiosity about the past, but also a means of training the mind in the habits of logical and critical thinking.

2. The second part of the paper discusses the various methods of historical research. It is pointed out that the historian must be able to collect and evaluate evidence, to interpret the evidence, and to present his findings in a clear and convincing manner. The author also discusses the importance of the historian's own bias and the influence of the times on his work.

3. The third part of the paper discusses the various schools of thought in the history of the United States. It is pointed out that the study of history is not a neutral and objective science, but a human activity, and as such it is subject to the influence of the prevailing ideas and values of the time. The author discusses the various schools of thought, from the traditional Whig interpretation of history to the more recent social and cultural interpretations.

4. The fourth part of the paper discusses the importance of the study of the history of the United States for the citizen. It is argued that a knowledge of the past is essential for the citizen to understand the rights and responsibilities of citizenship, and to participate intelligently in the political process. The author also discusses the importance of the study of history for the development of a national identity and a sense of shared values.

5. The fifth part of the paper discusses the various ways in which the history of the United States is taught in the schools. It is pointed out that the study of history in the schools is often a simplified and distorted version of the real history, and that the teacher must be able to present the history in a way that is both accurate and engaging. The author also discusses the importance of the study of history for the development of a sense of national identity and a sense of shared values.

6. The sixth part of the paper discusses the various ways in which the history of the United States is studied by scholars. It is pointed out that the study of history is a complex and demanding task, and that the scholar must be able to collect and evaluate evidence, to interpret the evidence, and to present his findings in a clear and convincing manner. The author also discusses the importance of the scholar's own bias and the influence of the times on his work.

7. The seventh part of the paper discusses the various ways in which the history of the United States is used by politicians and public figures. It is pointed out that the study of history is often used as a means of justifying a particular policy or action, and that the politician must be able to use the history in a way that is both accurate and persuasive. The author also discusses the importance of the study of history for the development of a national identity and a sense of shared values.

8. The eighth part of the paper discusses the various ways in which the history of the United States is used by the media. It is pointed out that the study of history is often used as a means of creating a particular image or narrative, and that the media must be able to use the history in a way that is both accurate and engaging. The author also discusses the importance of the study of history for the development of a national identity and a sense of shared values.

9. The ninth part of the paper discusses the various ways in which the history of the United States is used by the public. It is pointed out that the study of history is often used as a means of satisfying a natural curiosity about the past, and that the public must be able to use the history in a way that is both accurate and engaging. The author also discusses the importance of the study of history for the development of a national identity and a sense of shared values.

10. The tenth part of the paper discusses the various ways in which the history of the United States is used by the future. It is pointed out that the study of history is often used as a means of developing a sound policy for the future, and that the future must be able to use the history in a way that is both accurate and engaging. The author also discusses the importance of the study of history for the development of a national identity and a sense of shared values.

angel to him: "And the angel of the Lord protested, ... saying, 'Thus saith the Lord of hosts; ... ' (Zech. 3:6,7). Yahweh cannot bother about taking the measurements of the city Himself, --He sends an angel to attend to the detail, thus carrying out His will through an intermediary (Zech. 2: 1-5). Yahweh's power is so great that He does not need to operate directly; the angels as His messengers carry out His will.

Where formerly a strong wall was necessary to protect the holy city, Yahweh now commands that it be left without a wall, for He, their God, will be their protection; He will be a wall of fire about the city (Zech. 3:5). The restoration itself is a mark of divine omnipotence; the rebuilding of the city shall proceed upon His command (Zech. 1:14-16).

Zechariah emphatically anticipates the conversion of all the Gentiles, in which event the omnipotence of Yahweh will come to its full realization: "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22; 2: 11). The conclusion is that Yahweh is mightier

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than the "strong nations."

The happy outcome of any undertaking is dependent upon the cooperation of the omnipotent Yahweh with the people (Zech. 4:6); His support is necessary before they can be restored.

## 2. The Love of God.

In chapter 8 is to be found Zechariah's teaching concerning the love, compassion, of Yahweh. Here, too, His love is limited to the Hebrews. The "jealous" of 8:2 is here expressive of Yahweh's love and devotion to Zion, which is an intense devotion. He promises to return to and dwell in the City of Truth, Jerusalem (Zech. 8:3), and make it safe for habitation (Zech. 8:4, 5). He promises to restore His people and return them to the city of Jerusalem (Zech. 8:7, 8). Whereas at one time Yahweh determined to bring punishment upon Israel He has now repented and will do only good to Jerusalem: there is no need for fear (Zech. 8:14, 15).

D. Haggai, 520 B. C.

### 1. The Situation.

Haggai, writing in 520 B. C., was confronted

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by a serious situation. He is writing in the second year of the reign of Darius I. (Hag. 1:1), who ascended<sup>the Persian throne</sup> in 522 B. C. For some time the Jews have been faced by crop failures and lack of prosperity in general, and they are beginning to ask, "Why?" Had not Ezekiel promised them wonderful things to be enjoyed after their restoration? Had not Deutero-Isaiah repeated these promises, and added even brighter ones? They are beginning to realize that even now after some of them have been restored from exile the soil is stony, the rainfall is scanty, and they are not entirely free from political oppression.

The people addressed in Haggai 1:2-4 seem to be spoken to as returned exiles. They are reasoning among themselves that it is not yet time to rebuild the temple; they themselves are addressed as living comfortably in the houses which they have built out of former waste, and yet they have left unbuilt the house of their God. Haggai points to this failure as the cause of their hardships; there is a theological<sup>reason</sup> for their economic and political difficulties. Yahweh is so disappointed over this failure that He not only has





failed to prosper them, --He has actually gone so far as to destroy that which they have, and all because they have left the House of Yahweh to lie in waste (Hag. 1:9).

Haggai's chief concern is to get the temple erected: contingent upon this gesture of loyalty to Yahweh is His presence with and blessing upon the Jews. Yahweh's presence and blessings have been woefully absent, and that because His house had been left in ruins. As soon as the task of temple reconstruction is begun in earnest the messenger speaks: "I am with you, saith the Lord" (Hag. 1:13).

## 2. The Power of God.

Now that He is again with His people, Yahweh has an opportunity to manifest His power. Where, because of the absence of the temple, Yahweh had caused a drought to come upon the land resulting in crop failures and lack of results of labor in general (Hag. 1:11), the implication is that now, being present with the people, Yahweh is powerful enough to restore prosperity.

Another example of Haggai's conception of



the omnipotence of Yahweh is to be found in Haggai 2:21, 22: "I will shake the heavens and the earth; and I will overthrow the kingdoms, and I will destroy the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them, ... "

### 3. God's Love.

Haggai strikes a note of universalism in 2:7, in which the hope is expressed that Yahweh's majesty and power will overawe the nations of the earth, bringing to Him their gifts and offerings. (1).

With his magnification of the temple and the ritual Haggai automatically emphasises the glory and majesty of Yahweh out of all proportion to His love. " ... build a house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Hag. 1:8).

The idea of the choice of Israel by Yahweh is again expressed: "(I) will make thee as a signet: for I have chosen thee: saith the Lord of  
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(1). Eiselen, "The Prophetic Books of the Old Testament," Vol. II., p. 553.

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hosts" (Hag. 2:23). In Haggai, then, omnipotence receives the preponderance of emphasis.

E. Malachi, c. 460 B. C.

1. The Situation.

Malachi, writing in c. 460 B. C., is confronted by a delicate situation. He is living among and prophesying to a people who have heard the unequivocal promises of Ezekiel and Second Isaiah for a bright future. Yahweh would not suffer His people to be forever in want or oppressed; He would restore them to their land and they should have freedom and plenty, reveling in the worship of Yahweh.

Now when Malachi appeared upon the scene some of the optimistic promises of his predecessors had been fulfilled, but some very evident ones still remained unfulfilled.

Many of the exiles had returned from Babylon to Palestine in 537 B. C., and after once this privilege was granted to them it is likely that others followed in smaller groups. Those who prospered remained in Babylon while the poor who were dissatisfied with their lot found their comfort





in the promises of Yahweh's wonderful provisions for them in their native land, and took the promises at their face value. When they returned they saw no urgent reason for rebuilding the temple, for fifty years in exile in a foreign land had taught them that they could get on very well without it. But prosperity did not follow as had been predicted it would. This difficulty was solved by Haggai, pointing to a temple in ruins as the cause of the continued depression. Upon the strength of his promise of the return of prosperity if only the temple were rebuilt, it was erected in 520 B. C. Now they had fulfilled their part of the contract, but what of the promised reign of plenty?

## 2. God's Love.

Into this situation came Malachi, finding the people asking for proof of Yahweh's love for Israel: "Ye say, Wherein hast thou loved us?" (Mal. 1:2). Malachi went about this delicate task --after so many unfulfilled promises of other prophets-- by an appeal to history in that he showed them 1-- 2-- 3-- how Yahweh hated the



Edomites (Mal. 1:1-5). Everything they would build He would destroy; whatever they would undertake He would hinder. This was calculated to prove that Yahweh was still on the side of the Hebrews, for since their birth as a nation there had been incessant conflict between Edom and the Hebrews. To observe clearly that Edom had suffered more than the Hebrews in the past and to predict certainly that in the future she would continue to suffer more was enough to show the people that they ought to recognize the love of Yahweh for themselves.

Malachi again stresses the love and care of Yahweh for Israel alone. He has manifested a fatherly interest in Israel throughout (Mal. 1:1-5). While Malachi refers to Yahweh as Father, it is in a limited, national sense. In Mal. 2:10 we have a rhetorical question: "Have we not all one Father? hath not one God created us?" The reference to Yahweh as Father is clearly limited by national boundaries, for in pointing out the unfilial conduct of men the reference is to "the covenant of our fathers" (Mal. 2:10), which has been profaned. Likewise in Mal. 1:6, where Yahweh



complains that He has not received the honor of a father though He is a father, it is that He is father of the Hebrews only, for the complaint is against "the priests, that despise my name."

### 3. The Power of God.

Yahweh's power and greatness was not limited to the Jews; His greatness had spread to all nations (Mal. 1:5); "My name is dreadful among the heathen" (Mal. 1:14). All incense and gifts are intended for Him: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; ... my name shall be great among the heathen" (Mal. 1:11).

### F. Jonah, c. 300 B. C.

Through the various theories regarding the authorship and the proper interpretation of the book of Jonah, one thing remains a constant: the conception of God taught by the book.

#### 1. Omnipotence.

Jonah clearly teaches that the power of God



is universal. The hero of the book, after receiving his commission to go to Nineveh to preach, goes in the opposite direction to get away "from the presence of the Lord" (Jonah 1:3). Before the ship in which he was fleeing had gone far "the Lord" (Jonah 1:4) sent a great tempest to hinder their progress. When questioned as to his people, Jonah freely admitted his race and testified to his religion, appealing to creation as a mark of the power of Yahweh: "I fear the Lord, the God of heaven, who hath made the sea and the dry land" (Jonah 1:9). Through the circumstances befalling him he realized that Yahweh was unlimited in His power, following him over sea as well as land while just previously he had thought it possible to flee from His presence.

All places and all elements are ruled over by Yahweh; He employs the wind to do His will. It is because of Yahweh that the sea will be stilled if he is thrown overboard. The threatened destruction of the city, the growth and decay of the gourd (Jonah 4:6f.) all are attributed directly to the universal power of Yahweh.





## 2. Love.

Not only does Jonah teach the universal power of Yahweh, but His universal love and compassion as well. Yahweh's universal love and compassion is the dominating theme of the book. "Nowhere else in the Old Testament is such continued stress laid on the fatherhood of God, embracing in His infinite love the whole human race." (1).

The book of Jonah teaches that Yahweh has an interest that is inclusive of Gentiles as well as Jews. A gesture indicative of this interest is to be found in the fact that He sends a prophet to a foreign nation to warn its inhabitants of imminent calamity. Yahweh has a desire to bring all men to repentance.

It is clear that Yahweh is a forgiving God provided that the condition of forgiveness, i. e., repentance, is met. Jonah is unwilling to warn the inhabitants of Nineveh because he knew that if they should repent they would be spared and forgiven, and that was just what he did not want. Hebrew domination via the elimination process must have been the policy of Jonah, and he,  
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(1). Eiselen, op. cit., p. 457.

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for one, would not divert the natural working out of the deeds of the heathen, even at Yahweh's command.

When he was finally convinced that the will of Yahweh was inescapable, Jonah had to break through a narrow particularism which felt that the interest of Yahweh was limited to Judaism. While this tendency was strong, Jonah teaches that the benefits of Yahweh are unrestricted; He is a loving and merciful God. This lesson he brought home to the selfish and critical mind of the Jews in that the wicked Gentile city, Nineveh, upon repentance, was saved.

Yahweh's interest is primarily in the Jews, to be sure, but it extends to the heathen as well, and it is the peculiar duty of the Jews to spread His domain so as to include others.

Even the fact that Yahweh was willing to spare the inhabitants of the city after their repentance was not enough to show His compassion completely. When the hero of the story becomes morose because his prophecy of destruction has been rendered void by repentance, he is reminded that even the dumb beasts within the city constituted a factor in making Yahweh change His



mind, for there was "much cattle" (Jonah 4:11) within the city that would have been destroyed. Virtually Jonah is teaching, Yahweh's love is inclusive of Jews, repentant Gentiles, and even dumb animals.

#### Summary of Post-Exilic Period.

##### A. Power.

The post-exilic idea of God, then, is one of many emphases, but is of one general direction. Of the two attributes of power and love, the former receives the preponderance of emphasis. Yahweh's omnipotence is discernible in various ways. Ezekiel discovers it primarily in national calamity and in a future restoration; for Deutero-Isaiah omnipotence is best revealed through creation; Zechariah, Haggai, and Malachi appeal to history for evidences of Yahweh's power. Out of this group the chief exponent of Yahweh's omnipotence and majesty is Ezekiel, with Zechariah, through his angelology, a close second.

##### B. Love.

The only teaching regarding the love of

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Yahweh which is consistent through this period is that His love is limited by national boundaries. Indeed the love of Yahweh is often referred to, but it is only in rare instances that His love is applicable to people outside the borders of Judaism. Even when Malachi speaks of Yahweh as Father it is in a limited racial sense. Chief among those who permit Yahweh's love to include Gentiles are Deutero-Isaiah and Jonah.

#### C. Synthesis.

It is a mistake to hold that in this period of the Old Testament love as an attribute of God is wholly missing, and that power and holiness receive all the emphasis. Quite to the contrary, it remains to be said that, in addition to actual references to the universality of Yahweh's love, much that is said about Yahweh as a powerful King does not automatically eliminate compassion and love on the part of the potentate, for the monarch may also care in a fatherly way. What needs to be said, however, is that, so far as post-exilic prophecy is concerned, the dominating factor in its thought of God is that of absolute, trans-

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The paper concludes by stating that the study of the history of the United States is a task of great importance and one which should be undertaken by all who are interested in the country.

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cendent power.

## II. Jesus' Teachings of the Omnipotence and Love of God.

### A. Judaism in Jesus' Day.

During the three hundred-year interval between the writing of the book of Jonah and the advent of Jesus of Nazareth the interpretation of the teachings of post-exilic prophets had advanced along some definite lines and seriously lagged behind along other lines. Some of the emphases of the prophets were taken up by the Rabbinical interpreters of Judaism and were developed out of all proportion to other elements in post-exilic prophecy.

That phase of Judaism taught by the religious leaders between 582-300 B. C. which was not only taken over by Rabbinical interpreters of the religion, but which was also enlarged by them was the idea of God's majesty. The transcendent power ascribed by post-exilic prophecy to God was not the omnipotence with which Jesus came into contact; it was the post-exilic doctrine of divine



The first part of the paper discusses the importance of the study of the history of the United States. It is a subject which has long attracted the attention of the people of this country. The study of our history is not only a means of learning about our own people, but also a means of learning about the people of other countries. It is a subject which is of great interest to all of us, and it is one which should be studied by all of us.

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power plus the accretions of over three centuries of emphasis upon the doctrine. "The idea of God was perhaps the strongest side of Judaism, but it was too exclusively transcendent." (1).

### 1. Transcendence.

As has already been said about the God of Judaism in the days of Zechariah, so "the God of Judaism in Jesus' day was no longer thought of as ever-present in their midst, revealing Himself personally to His prophets and priests, but as a mighty potentate, dwelling in the distant heavens, ruling His people from afar, and communicating with them through angelic messengers."

(2). The implication of much that Jesus said is that God was so far removed that an external law received the chief emphasis of the religious leaders, rather than a personal experience of and relationship to God (Mt. 23:13-33; 5:20; 6:1-5; 6:16; etc.). The prevailing thought, due to the religious teachers, was that through a strict ob-  
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(1). Hastings' Bible Dictionary, Vol. II, p. 606.

(2). Kent, "The Life and Teachings of Jesus,"

p. 136.

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servance of the external Law God's will could be adequately done.

The above was the result of the doctrine of the transcendence of God, which found an enthusiastic exponent in Zechariah, whose ideas were developed after him and were extensively embraced by the Jews in Jesus' day. For centuries, especially since 597 B. C., the Jews had been coming into close contact with powerful nations and their despotic rulers, often to the sorrow of Judaism. In comparatively rapid succession Babylonian, Persian, Greek, and Roman empires had arisen, and with each of them came one or more powerful despots. It was inevitable that historical surroundings would color the Jewish thought of God to the extent that He was thought of as being much more powerful than all temporal potentates. Allegiance to Him must be expressed as well as their allegiance to their political overlords, with the result that as God became a transcendent King there grew up simultaneously a legalistic system through which their allegiance to Him might be expressed.

## 2. Love.

In the labyrinth of legalism into which Jesus





was born the love of God was not entirely ignored. How could it be, since they were the people of His choice? The Judaism of Jesus' day "had one tender place, the love of Jehovah for Israel. But this fell some short of the Christian idea of the Father in heaven, the God who loves not only a single people, but whose essence is love." (1).

Through Biblical research it has become evident that Jesus was not primarily using original terminology in connection with original ideas. Whether it is the Kingdom of heaven, or the Kingship of God as implied in the Kingdom, or the Lordship of God, or God as the loving Father, or even God as Father of the individual, the ideas are to be found expressed or implied in the Biblical literature with which Jesus was familiar. The "terms and germs" (2) of Jesus' teaching concerning God are to be found in Jewish literature, but these "terms and germs" were remade, vitalized, and objectified through the teachings of Jesus, based upon his faith and his experience.

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(1) Hastings' Bible Dictionary, Vol. II,  
p. 606.

(2). Kent, op. cit., p. 140.

The first part of the paper discusses the importance of the study and the objectives of the research. It also outlines the methodology used in the study and the results obtained. The second part of the paper discusses the implications of the study and the conclusions drawn from the research.

The third part of the paper discusses the limitations of the study and the areas for future research. It also discusses the contributions of the study to the field of research. The fourth part of the paper discusses the significance of the study and the impact of the research on the field of research.

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The ninth part of the paper discusses the conclusions drawn from the research and the implications of the study. It also discusses the contributions of the study to the field of research. The tenth part of the paper discusses the significance of the study and the impact of the research on the field of research.

B. Jesus' Teaching Concerning the  
Power of God.

For the Jews, the omnipotent supremacy of God was His pre-eminent attribute. This Jesus did not utterly abandon, though he did abandon it as the chief point of emphasis in his teaching concerning God.

1. Evidences in His Prayers.

Jesus' reference to the sovereignty and majesty of God is readily found in His prayers. In the prayer given to his disciples in response to their request that he teach them to pray (Lk. 11:1-4; cf. Mt. 6:9-13), Jesus begins with an invocation which refers to God as "Our Father", and quickly follows it with a recognition of the majesty of the Father-- "hallowed be thy name" (Lk. 11:2; Mt. 6:9). Thus Jesus does not detract thoroughly from the omnipotence of God, which had been so thoroughly stressed by Judaism, but is teaching his followers that while they remember the loving, fatherly disposition of God they also remember His majesty and power. "For the Jewish consciousness the name is the significant desig-

The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study. The second part of the paper presents the results of the study and discusses the implications of the findings. The third part of the paper concludes the study and provides some final thoughts on the research.

The study was conducted using a qualitative research design. The data was collected through interviews with participants who were selected through purposive sampling. The interviews were conducted in a semi-structured format, allowing the researcher to explore the topics in depth while also following a general guide. The data was then analyzed using thematic analysis, which involves identifying themes or patterns in the data.

The findings of the study suggest that there are several factors that influence the outcomes of the study. These factors include the quality of the data, the reliability of the participants, and the effectiveness of the research design. The study also highlights the importance of careful planning and execution in conducting research. The results of the study have important implications for the field and provide a basis for further research.

nation of the recognized nature of the thing named: the hallowing of the name of God is the reverent recognition of the majesty of the revealed character of God." (1).

Again in a prayer Jesus gives expression to his thought of God as Father and at the same time attributes all power to Him: "I thank thee, O Father, Lord of heaven and earth ... " (Mt. 11:25; Lk. 10:21). Clearly Jesus' thinking followed in that train of thought which ascribed majesty to God, believing that His majesty extended over heaven and earth.

In the Gethsemane prayer Jesus ascribes to God<sup>the power</sup>/necessary to do all things: "Abba, Father, all things are possible to thee ... " (Mk. 14:36). It is in this prayer that Jesus is finally submitting himself to the will of God, regardless of the consequences for himself. Jesus is so confident of God's power to do what is best and what He wills that he can say, "I am convinced that whatever will come to pass is thy will, otherwise it would be averted." Into the power of His will Jesus is willing to entrust himself. This is a  
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(1). Wendt, "The Teachings of Jesus," Vol. I.,  
p. 200.





conception of the harmony of power and love in God nowhere surpassed.

## 2. In His Discourses.

Furthermore, Jesus' thinking of God led him to assert that God's power is beyond the understanding of man to the extent that "the things which are impossible with men are possible with God" (Lk. 18:27; Mt. 19:26; Mk. 10:27; 14:36). God alone has the power to foresee and foretell future events, and therefore has in His own hand the destiny of human life and the end of the world. (Mk. 13:32; Mt. 24:36). His knowledge is all-inclusive, penetrating even unto the inmost thoughts of men (Lk. 16:15). In reply to a snare laid for him by the Sadducees he responded to them that they did not comprehend the power of God, inasmuch as they thought Him bound to His present form of creation, but that He had power to create new forms of life (Mk. 12:24).

The power of God is not limited to time, but extends into eternity; it is not merely a power over the body, but over the soul as well: "Fear him which after he hath killed, hath power to cast

THEORY OF THE EARTH AND ITS HISTORY

1. The Earth is a sphere.

2. The Earth is composed of layers.

3. The layers of the Earth are the crust, the mantle, and the core.

4. The crust is the outermost layer of the Earth.

5. The mantle is the layer between the crust and the core.

6. The core is the innermost layer of the Earth.

7. The Earth's surface is covered by water and land.

8. The water on the Earth's surface is called the hydrosphere.

9. The land on the Earth's surface is called the lithosphere.

10. The atmosphere is the layer of gas surrounding the Earth.

11. The biosphere is the layer of life on the Earth's surface.

12. The Earth's history is the study of the Earth's past.

(13)

14. The Earth's history is divided into eras.

15. The eras of the Earth's history are the Paleozoic, Mesozoic, and Cenozoic.

16. The Paleozoic era is the first of the three eras.

17. The Mesozoic era is the second of the three eras.

18. The Cenozoic era is the third of the three eras.

19. The Earth's history is the study of the Earth's past.

20. The Earth's history is the study of the Earth's past.

21. The Earth's history is the study of the Earth's past.

22. The Earth's history is the study of the Earth's past.

23. The Earth's history is the study of the Earth's past.

24. The Earth's history is the study of the Earth's past.

into hell; yea, I say unto you, fear him" (Lk. 12:5; Mt. 10:28). His majesty is not to be taken lightly.

For Jesus, God is great above all else. The expanse of heaven is the throne of God (Mt. 5:34; Mt. 23:22), the earth is "the footstool of His feet" (Mt. 5:35), and Jerusalem is "the city of the Great King" (Mt. 5:35).

As has been pointed out in connection with the teaching of Deutero-Isaiah concerning the omnipotence of Yahweh, post-exilic prophecy appealed to the world of nature as an evidence of the creative power of God. So too for Jesus God is the creator, and creation is a mark of His power: "But from the beginning of creation God made them ... " (Mk. 10:6); God has instituted His creation at some time in the past, and His creative activity has continued "unto this time" (Mk. 13:19).

"Jesus said practically nothing about God's metaphysical attributes, or the history of creation. He kept constantly before him the real problems which men and women had to face." (1).

Omnipotence is automatically limited to the same extent that one's knowledge is limited. Were

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation, and the importance of the American Revolution. The paper concludes by discussing the future of the United States, and the role of the American people in shaping that future.

God not omniscient He could not be all-powerful, but in the Synoptic record of Jesus' teachings God is presented as being omniscient. In His perfect knowledge God has numbered the very hair on men's heads (Mt. 10:30), which is Jesus way of saying that God knows and cares for all, therefore there is no need to fear. Again with the same object in view Jesus says: "Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithall shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things" (Mt. 6:31, 32). The heavenly Father sees the secret deeds and desires of the heart, and will grant His rewards openly (Mt. 6: 4, 6, 18). There where all human knowledge is impossible God's perfect knowledge is assured. Not only are the secrets of the human life clearly known to God, whose rewards to men are determined by that knowledge (cf. Mt. 7:2), but future events are known to Him: "But of the day and hour knoweth no man, no, not the angels of heaven, but the Father only" (Mt. 24:36).

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In the teachings of Jesus, then, the knowledge

(1). Branscomb, "The Message of Jesus," p. 48.

1. The first part of the report deals with the general situation of the country and the position of the various groups of the population.

2. The second part of the report deals with the economic situation of the country and the position of the various groups of the population.

3. The third part of the report deals with the social situation of the country and the position of the various groups of the population.

4. The fourth part of the report deals with the cultural situation of the country and the position of the various groups of the population.

5. The fifth part of the report deals with the political situation of the country and the position of the various groups of the population.

6. The sixth part of the report deals with the legal situation of the country and the position of the various groups of the population.

7. The seventh part of the report deals with the administrative situation of the country and the position of the various groups of the population.

8. The eighth part of the report deals with the judicial situation of the country and the position of the various groups of the population.

9. The ninth part of the report deals with the military situation of the country and the position of the various groups of the population.

10. The tenth part of the report deals with the foreign relations of the country and the position of the various groups of the population.

11. The eleventh part of the report deals with the internal security of the country and the position of the various groups of the population.

12. The twelfth part of the report deals with the international relations of the country and the position of the various groups of the population.



of God is unlimited and the power of God is all-inclusive.

It must be borne in mind that Jesus used the term King when speaking of God as well as speaking of and to Him as Father. Where King as applied to God in post-exilic teaching emphasised primarily the legal, monarchial, omnipotent nature of God, for Jesus God was King of a Kingdom which is a world-wide brotherhood. A universal fraternity of unity and loyalty is the essence of God as King, just as universal brotherhood is implied in the Fatherhood of God. (Zech. 14:16; Is. 40:15-17; 44:26ff.; Mal. 1:14; Mt. 6:10; 22:1-10; 25:31-46).

In his conception of God Jesus maintained a sound balance between God's immanence and transcendence. The tendency of post-exilic and inter-testamental leaders was to think of God's power as being so transcendent that He needed mediating agents between Himself and the world. These were necessary to carry out His will, and as agents through which men could deal with God. The result of this emphasis was a system of angelology, which, indeed, Jesus did not overthrow, but subordinated

to the direct operation of God upon a finite world. (1) God is not so transcendent that direct

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(1). Wendt, op. cit., p. 202.





affect upon the world is impossible. Quite to the contrary, His power is manifested in the sending of the rain and the sunshine upon all (Mt. 5:45); He knows of, and provides for the needs of bird, flower, and man (Mt. 6:25-32).



C. Jesus' Teaching Concerning the  
Love of God.

Ezekiel fell upon his face before the majestic power of Yahweh (Ez. 1:28; 3:23), and Zechariah introduced angels as intermediaries between the powerful Yahweh and man, while for Jesus there was no such feeling of dejection. "Jesus recognized just as fully the overwhelming majesty and holiness of God, and there flowed from this consciousness an element of reverence and worship which we must never forget." (1). In Jesus' thought, God's power did not make Him unapproachable, for he could see and he taught that there is another aspect of the character of God.

Where Ezekiel taught (40-48) that the favor of Yahweh upon His people depended upon a strict observance of an intricate ritual, and where Malachi (1:1-5) insisted that the love of Yahweh for Israel was great in proportion as His hatred for the heathen had been accentuated, Jesus placed first stress upon the character of God as  
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(1). Branscomb, op. cit., p. 52.



love. "Not only was He above all human limitations, ... but His goodness consisted in an infinite activity of love." (1).

1. God's Love: It is Active.

God's love is an active love; He is not related to the world in a purely passive way, engaged in mere self-contemplation, wanting nothing and needing nothing. The God of Jesus is actively interested in the world of His creation. God's care is abundantly illustrated in the world of nature; He cares for the sparrows because they are of value to Him, how much more, then, does He care for men and women, for "ye are of more value than many sparrows" (Mt. 10:31). In his attitude toward God Jesus taught that the concern of God for man was so great that it went beyond His concern for the most sacred institution of the religion which he represented. God cared for the Sabbath, but He cared so much more for man that Jesus was able to say, "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27).  
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(1). Branscomb, op. cit., p. 52.

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2. God's Love: It Centers upon  
the Individual.

The love of God as Jesus taught it is not a vague and general love, such as love for a nation or race, or even for all mankind. God's love indeed did not stop short of including all people, but it included them all because it was first and foremost a love for individuals, and not mankind as a collective whole. The one lost sheep out of the hundred receives the special care and love of the shepherd (Lk. 15:3-7); the one lost coin out of ten is diligently sought for until it is found (Lk. 15:8ff.); to be an occasion of offense <sup>t</sup>o a little child is a serious matter, for "it is not the will of your Father in heaven that one of these little ones should perish" (Mt. 18:14).

Jesus' doctrine of the pricelessness of each individual in the eyes of God "contains in germ all of our modern ideas about the supreme value of personality." (1). Whether the individual be rich or poor, influential or insignificant, just or sinful, the divine love bears the burden of each individual.

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(1). Branscomb, op. cit., p. 54.



### 3. The Doctrine Supported in Jesus' Life.

Neither does the life of Jesus belie this doctrine. In his deeds of teaching and service among the multitudes he never lost sight of individuals. He dared to act as though he believed what he taught about God was true. Jesus knew himself to be a direct object of God's love as well as teaching that other individuals were, The result was that there is so vast a difference between his approach to God and that of Ezekiel and Zechariah, already noted. Because of his certainty of God's love he addressed and spoke of God as Father.

This is not to say that Jesus was the first to use the word Father as applied to Deity. The fact is that even pagans were wont to speak of Zeus as "the father of gods and of men". Among the Hebrews God was frequently referred to as Father( Is. 64:8; Mal. 1:6; 2:10, etc.). But granted that Jesus did find the word in use, it remains true, as already noted, that this was not the governing thought of the prophets concerning Yahweh. The majestic, omnipotent King received the preponderance of their emphasis. The same thing took place in this instance as in

1. The first of the two main points is that

the second of the two main points is that

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the fourth of the two main points is that

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other cases in which Jesus took over ideas from  
(Mt. 5:17-48),  
Judaism, chiefly the Mosaic Law, and the prevalent  
idea of the Kingdom of God: he enriched and spiri-  
tualized the idea. God as Father was not subordinate,  
it was primary; everything else in  
God's character became subordinate to His love.  
Because Jesus thought of God primarily as love  
he was able to make the term Father "his address  
of intimate approach." (1).

Thus in the Gethsemane prayer we have, "Abba,  
Father, ... remove this cup from me" (Mk. 14:36),  
and from the cross come his words, "Father, for-  
give them" (Lk. 23:34); and "Father, into thy  
hands I commit my spirit" (Lk. 23:46). In two  
other instances of prayer the term of intimate  
address is used or taught: "I thank thee, Father,  
that thou ... " (Mt. 11:25); "Our Father who art  
in heaven ... " (Mt. 6:9).

#### 4. The God of Jesus: Father.

Despite the fact that unquestionably the  
dominating element presented by the Synoptists  
with reference to the character of God is that He  
is love,<sup>neither</sup> the Greek "agape" (love) nor its verb  
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(1). Branscomb, op. cit., p. 55.





" agapan" (ἀγαπᾷ) is/anywhere used by Jesus in speaking directly of God (1), yet the inference that love is the dominating factor in Jesus' thought of God is a correct one, for God's love is implied throughout. Though Jesus did not apply the word love directly to God when speaking to or of Him, he used it indirectly in that he spoke of and to Him as Father. "The language of Jesus in the Sermon on the Mount shows that Fatherhood and love are synonymous terms as applied to God. His Fatherhood is His creative, forgiving, all-embracing love, and must, therefore, be universal." (2).

In setting forth his teachings concerning God as Father, Jesus insisted that God was nevertheless King as well (Mt. 5:35; 18:23; 22:2). The chief emphasis of Jesus in his teaching concerning God was upon His love and compassion, forcefully and briefly expressed in the term Father. God's majesty was not dropped out of his teaching or his thought, but received from Jesus a lesser consideration because it was so extensively propagated  
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(1). Hastings' Bible Dictionary, Vol. II, p. 617.

(2). Stevens, "The Teachings of Jesus," p. 73.



The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation. The paper concludes by stating that the study of the history of the United States is a task of great importance, and that it is one which should be undertaken by all who are interested in the future of the country.

by Judaism in his day. Instead of a "cold, pitiless law" (1) which had developed because of an undue emphasis upon God's transcendent power, Jesus established "the consciousness of the personal presence of a loving Father able and eager ... to guide each individual in his daily life." (2) Slavery to a Law which made right relationship to the majestic King possible gave way to a sense of filial relationship with a loving Father.

Though Jesus is not using a new term, he is using an old term in a freshness of manner which has given it immortality. "God as Father is one of the few vital elements in Jesus' religious experience that have survived in historical Christianity and have found their way into Christian confession and creed." (3)

God as Father of the individual is not an idea reserved for Jesus to discover and put into use. As has been pointed out, Malachi speaks of God as the Father of the individual (Mal. 2:10), but limits God's Fatherhood to the Jews. The most  
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(1). Kent, op. cit., p. 138.

(2). Kent, op. cit., p. 139.

(3). Bundy, "The Religion of Jesus," p. 80.



tender expression with reference to Deity in the Old Testament is that Ps. 103: 13: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." It is this sentiment that Jesus made normative for his teaching, presenting God as Father of all mankind. "The name 'Father' becomes in the New Testament what the name Yahweh was in the Old Testament, the fullest embodiment of revelation." (1). Jesus put a meaning into his conception of the Fatherhood of God which was not in the term before, and then he made that term, with all of its connotations, central and regulative in his teaching. Jesus was wise enough to use a term in connection with God which had been used by his spiritually-minded predecessors and which doubtlessly was being used by his spiritually-minded contemporaries, and gave to it an enlarged meaning. "He divested the term of all national limitations and interpreted it universally." (2). For Jesus, God was the Father, my Father, your Father, our Father. In the light of his conception of Fatherhood, Jesus tested the practical problems  
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(1). Hastings' Bible Dictionary, Vol. II, p. 618.

(2). Kent, op. cit., p. 138.



of life and religion: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give ... to them that ask Him?" (Lk. 11:13; cf. Mk. 7:11).

a. The Extent of God's Love.

(1). Universal.

There is nothing in the teaching of Jesus which would indicate that there is any limit to the love of God. Quite to the contrary, his method of speaking of God as Father rules out a restricted love. If God is the Father, it follows that men and women are His children. "The way in which Jesus spoke of universal unity and brotherhood rules out any limitation of God's love as Father." (1). In the parable of the Good Samaritan, the loving service of the rescuer does not depend upon the fact that the man in need is a member of a particular tribe or nation, but upon the fact that he is in need (Lk. 10:25-37).

(2) For Sinners as well  
as Righteous.

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(1). Professor W. J. Lowstuter, Class Lectures,  
"The Teachings of Jesus," B.U., S.T.

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That the love of God extends beyond those who strive to do His will so that it includes even the "unthankful and evil" is illustrated from many angles: "Love your enemies, and do good, ... and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil" (Lk. 6:35). " ... your Father which is in heaven ... makest His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Mt. 5:45). The same lesson is taught in each of the three parables in Lk. 15: the parable of the wandering sheep which is diligently sought after by the shepherd until it is found, (3-7); the lost coin, for which the owner seeks until it is recovered (8-10); and the Prodigal Son, whose Father's love for him did not grow cold while he was living contrary to all the rules and principles of the father's house, and <sup>who,</sup> upon his return, is accorded a feast which is indicative of the father's love.

Confident that he was doing the will and work of his Father in heaven, Jesus announced that "the Son of man is come to seek and to save that which was lost" (Mt. 18:11). Again convinced that



God would do the same thing, Jesus presents the Infinite love as uniting itself with and yearning in exquisite tenderness and sorrow over those who steadfastly rejected him: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!" (Mt. 23:37).

(3). The God of Nature.

Far from thinking of God as being so absolutely transcendent, Jesus saw evidences not only of God's presence in the world of nature (Mt. 5:45), but also saw evidences of His love in nature. Jesus was not bound to the accepted revelation for his apprehension of God; personal observation and a life of devotion brought a fresh sense of God's presence and care. The very fact that Jesus ascribed creation to the activity of God made him think also of God as responsible and caring for nature. The most minute and apparently insignificant objects of the universe are the recipients of God's attention and care. As an illustration of his



thesis that the Father loves and cares for man, Jesus spoke of the birds of the air: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" (Mt. 6:26). Just as the value of a human being is much greater than that of a bird, so God's love is greater in proportion for man than for bird, even though He cares perfectly for the bird. It is because "God ... clothes the grass of the field" (Mt. 6:30) that the flowers have a beauty of raiment which has never been surpassed by the most elaborate of men.

b. The Central Place of Love  
in Jesus' Teachings.

When asked what was the first commandment, Jesus answered in terms of love: "Thou shalt love the Lord thy God with all thy heart ..., and thy neighbor as thyself" (Lk. 10:27). For Jesus the second commandment like the first was a commandment of love (Mk. 12:28-31). For all practical religious purposes no other commandment was necessary; everything in the Law and in the prophets depended





upon the law of love (Mt. 22:40).

Jesus had a very definite purpose in making love so basic in his teaching. Throughout his career his purpose was to make men and women like unto God in character and conduct; he sought constantly to make them sons and daughters of God. His reason for the central place of love in his demands upon his followers is none other than that this is the character of God, and therefore <sup>it is</sup> incumbent upon men also to practice love.

Jesus' interpretation of the Old Testament injunction to love God and one's neighbor was radically different from that of his day, --an interpretation which implied love to neighbors and hatred to enemies. Jesus emphatically goes beyond the teachers of his day and clearly teaches love for enemies as a prerequisite to likeness with God (Mt. 5:43-48; Lk. 10:25-37). Love was a principle in the religion which Jesus found, "But it is one thing to recognize the principle, it is another to make it the rule of conduct." (1).

"What a difference it makes whether a man  
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(1). Headlam, "The Life and Teachings of Jesus  
The Christ," p. 220.



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simply calls God his Father or whether he trusts Him as completely as a child trusts his father!" (1).

Neither is the care of the Father limited to any one or several phases of life's interests. In the Lord's Prayer (Lk. 11:1-4), which is given in direct response to a petition that Jesus teach the disciples to pray he teaches them that God's care is inclusive of the whole range of life's interests, inasmuch as he teaches them to pray for the Kingdom, and for its coming, for daily bread, for forgiveness of sins, and for protection in and from temptations.

c. The Demands of God's Love  
upon Man.

Jesus' conception of the nature of God's love and its demands upon the conduct of the members of the Kingdom is set forth in the Sermon on the Mount, especially in Mt. 5:23, 24 and 5:43-48.

If Jesus is setting forth in this recorded  
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(1). Professor Wernle, quoted by Bundy, op. cit., p. 29.



discourse the qualifications for citizenship in the Kingdom, and if those qualifications are what they are because of the character of the King, he is throwing some light upon the character of God. The Father is anxious that love and harmony shall reign between brothers in the Kingdom, and where this is missing Jesus declares that no right relationship to God is possible: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Mt. 5:24). The whole emphasis in Jesus' dealing with the Old Testament commandment, "Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment" (Mt. 5:21), is that hatred both in its extreme form of murder and in its milder form of ill-will is antithetical to the spirit of love which dominates in the Kingdom because of God's character.

As has been pointed out above, Jesus makes the love of the Father basic in his demand that his followers love not only their neighbor, but their enemies as well: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye



may be the children of your Father which is in heaven" (Mt. 5:44-45). Fundamentally it is the nature of God to love all men, including those who hate Him, and Jesus' principle is that only insofar as finite beings are like God are they truly His children and only as they love their enemies are they <sup>truly</sup> like God. Jesus' demand that his followers love their enemies is ultimately based upon his sense of God's character. Not only are men to love their neighbors and friends, but their enemies as well, and his reason for this demand is that God is like that.

d. Love in the Parables of Jesus;  
The Situation.

The clearest instances of Jesus' belief in and teaching of God as love are to be found in his matchless parables and his own life. In the Synoptics Jesus is not represented as speaking in direct, definite terms of the love of God, but the same aim is achieved very forcefully through his parables. He gave no definitions of the love of God, but painted the gripping word pictures known as parables as illustrations of God's love.

"Jesus believed not in the far-distant, exacting,





austere Deity of the Pharisees, nor in a transcendental Being who was to reveal Himself in some distant future, as did the apocalyptic teachers of the day, but in a personal, immanent, loving Father." (1).

The religious world into which Jesus came was a world in which religion was producing results, -- of a kind. Previously it has been shown that God was so transcendent that there was little opportunity for intimate relations between sinful men and God. God was so holy that He was too far away for the chasm to be bridged readily. God was aloof from sinful men; He was beyond them. It had even become necessary for Him to communicate with man through intermediaries.

The same aloofness that was applied to God was readily practiced by those who considered themselves to be the most religious, --at least they were the religious leaders,-- the scribes and Pharisees. In their self-righteousness they were too holy to have fellowship with those whom they considered as sinners. Some of the sinners doubtlessly were moral reprobates, others perhaps were -----

(1). Kent, op. cit., p. 139.



ritualistic sinners. When thinking of the sinners, the religious leaders threw into the same pail with them the publicans, people who because of their business were looked upon with as much disdain and contempt as the morally depraved. With the publicans and sinners the Pharisees and scribes would have no dealings, and deemed it a serious case of pollution for a religious person to deal with them.

Then came Jesus with the announcement, "The Son of man is come to save that which was lost" (Mt. 18:11). The result of his program and attitude was that there came to him those who had no hope or help given to them by the religion of their day, and as Jesus mingled with them he invited the judgment of the Pharisees and scribes upon himself: "This man receiveth sinners, and eateth with them" (Lk. 15:2). Instead of separating himself from them he graciously received them and instructed them, thereby doing that which was utterly unbecoming a conventional teacher of righteousness.

In the Lukan presentation of the situation, Jesus brings three of his most forceful parables regarding the love of God into this picture. Here is a group of people who because of their religion are superior to another group because of their lack



of religion. The religious group does not understand the nature of the God whom they worship; the new teacher of righteousness sets forth an aspect of the nature of God --love-- which shows how inconsistent a spirit of aloofness is in religion.

The situation is powerful. Here is a group of religious leaders murmuring because Jesus, an acknowledged teacher, is receiving sinners and publicans, and is eating with them. Jesus quickly but unhurriedly paints his word-picture of the rejoicing of God and His angels because of the repentance of a sinner, such as was with him, and who was so despised by the people to whom he was so directly speaking.

(1). The Lost Sheep, Lk.

15:3-7.

In the first of these three parables Jesus is speaking of a shepherd and a lost sheep, --one out of a hundred (Lk. 15:4-7; Mt. 18:12-14). It is to be noted that in post-exilic days the religious leaders are frequently referred to as shepherds. This analogy is carried through the whole of Ez. 34, and again is brought out in Zech. 11:16; 13:7.





In Is. 40:11 Yahweh is spoken of as the Great Shepherd with the implication that His servants are under-shepherds, and so again in Ez. 34:12; 37:24. Thus Jesus is using a figure of speech in the parable which is not new to them. By its use the intensity of his challenge for their faithfulness is heightened and the point of the parable cannot be lost to them.

Jesus represents the shepherd as being genuinely concerned over the sheep that has gone astray. For the time being he leaves the ninety-nine and searches for the lost one. His concern over the welfare of the one induces him to search diligently, not for a given length of time, but "until he find it" (Lk. 15:4). Where the Pharisees and scribes have gathered their cloaks of righteousness closely about themselves to keep from being polluted by the sheep that had gone astray, a true shepherd is represented as following that sheep until it is found. The compassion and love of the shepherd will stop at nothing short of that. That is the nature of God. His love follows even after the sheep has wandered far away.

After having found the object of his search, what will be the shepherd's procedure? Will he severely punish the offending sheep? Will he drive





it back, harshly, to the flock? Quite to the contrary, he notes the exhausted condition of the sheep, places it upon his own shoulder, and joyfully carries it to the fold. All weariness is forgotten in the joy of the hour; all desire for punishment is missing: the expression of joy because of love is free and unhampered.

The joy of the shepherd over the recovery of his lost property is shared by his neighbors and friends. The situation had been a dangerous one; the life of the sheep had been despaired of. This fact enhances the reasons for the joy of shepherd and friends.

In shifting from the wilderness scene of the joyous shepherd and his recovered sheep, Jesus portrays the infinite love of God. His children constitute His wealth, and He is the poorer for each one that strays, hence for His own sake as well as for His love for the erring, God seeks until He finds. His love will go the limit, and effort can never surpass His love.

So, too, the joy of God over the repentance of a sinner. It is not an insignificant matter that a person should go astray. His wanderings are attended by all sorts of hazards.. There is great danger that



he will go so far that his life will be lost in the wilderness and he will be lost to his Shepherd. The wayward wandering, though temporary, is serious because of the danger that it will become permanent, and because of God's love for the individual there is joy that the treasure has been snatched away from danger.

(2). The Lost Coin,

Lk. 15:8-10.

In the parable of the lost drachma Jesus is again referring to an object which is apparently insignificant in its value. Yet for the owner, perhaps a poor widow, it had great value; she would suffer a very real loss unless the lost coin were recovered.

Jesus gives a graphic description of the search for the lost drachma. In her desire to recover the lost property she "lights a candle" and "sweeps the house", "seeking diligently" until she "finds it" (Lk. 15:8).

The appropriateness of this parable is seen more clearly when thought of in relation to the context. Jesus is freely associating with publicans and



sinners, people who are despised by the Pharisees and scribes for their character and for their lack of worth. Jesus uses a coin which has little intrinsic value and shows what joy the recovery of one lost coin can bring to the heart of one to whom it is precious. So, too, these publicans and sinners, though worthless in the sight of Pharisees and scribes are priceless in the eyes of God, whose they are, and who bring infinite joy to Him when recovered for Him.

(3). The Prodigal Son,

Lk. 15:11-32.

The parable illustrates most clearly Jesus' teaching of God's bountiful love expressed through forgiveness. Penitence is a necessary precedent to forgiveness, the expression of the Fatherly love. The kind, loving reception of the prodigal by the father gives natural expression to the filial relationship.

The reception accorded the son by the father is evidence that God is related to men as Father to son; strict retributive justice would have been the action of a despot.





In this parable there is no room for a harsh or angry God who has to be appeased, no stern Judge to be satisfied.

The climax of Jesus' teaching concerning the love of God is found in this parable. As a literary masterpiece the story is superb; as a lesson its aim is unmistakable.

According to the gospel record, Jesus is still speaking to the group of censorious critics who have flayed him because of his attitude toward publicans and sinners. For the third time he is showing them that their conduct ought to be what his is because that is the nature of God's character, and they profess to be His servants.

The vividness of God's great love is intensified by the dark background against which Jesus shows that love. First he brings out the dark places, the shadows, and then introduces the light.

The background consists of the "younger son", who had become dissatisfied with the uneventful, monotonous days on the farm. His desire was to get away from the restraints of his father's house, which included an older brother, and live a life of freedom. The picture of the son is that of a self-willed, thoughtless, sensual/youth who, for



the moment, has lost all regard for parental love. He expressed his dissatisfaction by asking for his share of the inheritance, taking what was his, and going on a journey in quest for those enjoyments unknown in his father's house.

The folly of the young man is soon seen in that he has lost all sense of proportion and value. He has not worked for that which he has, and does not know its value nor its use. In complete abandon to his passion he has soon spent all that was his, and finds himself without money, food, or friends. He is reduced to such a low level that he is forced to work at as menial a task as could be imagined, and even here he was not given enough food to satisfy his hunger. Food intended for the swine which he fed was not satisfactory, and bread was scarce.

In this desperate situation he sees himself as he is and as he might be, were he back in his father's house. The thought of home and plenty overwhelms him and leaves him with but one thought: "I will arise and go to my father."

Into this picture of moral and physical degeneration Jesus introduced the father again. He had not forgotten; his love had followed the son, and he was expecting his return as is evidenced by



the fact that while the son was yet a great way off he was seen by his father, who ran down the road to welcome him back home.

The father's expression of joy through a whole-hearted welcome is unmistakable. His forgiveness is assured even before the repentant son has an opportunity to express his contrition. When he does begin to repeat the lines he has committed he is interrupted by the father's orders to the servants, bidding them make ready a feast in celebration of the son's return. Despite the fact that he had squandered all his inheritance through liberties that were contrary to the principles of the father's house, despite the fact that he had been reduced to rags and moral filth because of his own sinful choice the son was joyously forgiven. The father's love was great enough to extend to the son beyond the <sup>father's</sup> boundaries of his/estate.

So as to make doubly sure that those to whom he is especially speaking cannot fail to catch his message of a loving God, Jesus does not stop here. Here present are some who have just murmured because he is receiving sinners and eating with them, and Jesus is teaching them that it is the very nature of God so to do.





By introducing the elder brother who is disgruntled because of the attitude the father has taken toward the brother who, in his folly and in transgression of the father's commandment (Lk. 15:29), has squandered with harlots the money the father had earned and given to him, Jesus is portraying the untenable position of those who have just voiced a similar protest. The father's defense for his action is that it is the only thing he can do: the son, though he has sinned, is still his son; though he has returned in rags he has returned as a penitent child, and deserves only to be shown the father's love and mercy.

e. Evidences of God's Love.

(1). Readiness to Bestow His Gifts  
Freely.

According to Jesus, God does not need to be induced to give His gifts. Jesus' parables and figures of speech teach that it is God's delight to give and give freely. " ... how much more shall your Father in heaven give good things to them that ask him!" (Mt. 7:11). The same thought is conveyed in the familiar "ask, and ye shall receive,



The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of the universe. The second part of the paper is devoted to a detailed study of the problem. It is shown that the problem is of great importance in the theory of the structure of the universe. The third part of the paper is devoted to a detailed study of the problem. It is shown that the problem is of great importance in the theory of the structure of the universe.



seek and ye shall find, knock and it shall be opened unto you" (Mt. 7:7) passage, where Jesus teaches that instead of having to earn the blessings of God, He gives good gifts to those who ask. " ... it is your Father's good pleasure to give you the Kingdom" (Lk. 12:32), therefore why fret and fear about food and raiment?

In Lk. 11:11-13 we have another contrast, similar in strength to the one in Mt. 5:26-34. "If a son shall ask bread of any of you that is a father ... " (Lk. 11:11). If a father is approached by a hungry son, the natural and normal thing to expect is that he will give what is needed. By virtue of the fact that he is a father he will give what is asked. If that is the way a human father will deal with a son, how much more will not God who is the loving Father of all men, give to those who are his children! (Lk. 11:13).

The parable of the vineyard illustrates God's readiness to give freely. Laborers who had been hired for only one hour with nothing save the promise that they should receive what was right received the same wage as those who, early in the day,



agreed to work for a definite sum. The latter group murmured, to which the landlord replied, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" (Mt. 20:15). That is Jesus' picture of <sup>the result of</sup> God's overflowing love.

(2). Readiness to Forgive.

The father of the prodigal son did not lock his door when the son left, --he ran out to meet him on the road when he returned. --The one repenting sinner brings joy to the heart of the father, for repentance is all that stands between the sinner and forgiveness (Lk. 15:7).

The injunction and parable resulting from Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" (Mt. 18:21) further illustrate this point. The repenting brother (Lk. 17:3-4) is to be forgiven again and again. Jesus' answer to Peter is unequivocal: "I say not unto thee, until seven times, but until seventy times seven" (Mt. 18:22), i. e., indefinitely. In the parable which follows, the forgiveness of



the debt of the servant is clearly contingent upon the contrition of the debtor: "Lord, have patience with me, and I will pay thee all" (Lk. 18:26).

Jesus does not teach that forgiveness on the part of God as an expression of His love is arbitrarily given by God. Forgiveness must be of a reciprocal nature before it has any value for a guilty offender; it cannot be objective to him but must be subjective, and Jesus so taught. He taught his disciples to ask for forgiveness; he had the Prodigal return home in contrition before he was conscious of the reality of the father's love and forgiveness; the unjust servant (Lk. 18:23-35) "fell down and worshipped" the king, pleading for pardon before he experienced the "compassion" of him who "loosed him, and forgave him the debt." This view of God's love, expressed through forgiveness, does not diminish His love; it merely says that God has given to man the power and responsibility of deciding whether he will become a recipient of that love or not.





## Summary.

### 1. Power.

The age in which Jesus lived and taught supplied him with ideas and terms which he used throughout his teaching. The religion of his day ascribed all power to God, and Jesus in turn taught that the power of God is unlimited save by the free choice of human beings. The majesty of God was frequently referred to both in Jesus' devotions and in his teachings. Evidences of God's power are to be found in the world of nature, in creation, in personal experience. The power of God is enhanced by the fact that His knowledge is all-inclusive, taking into account all human secrets and all future events.

### 2. Love.

The love of God, though never mentioned in so many words, dominates everything that Jesus had to say about God. He conceived of God as a Personal Being, thought of Him in terms that were natural and normal to him, and taught men to approach Him as a Personal Being. Living, as Jesus did, in the



East of twenty centuries ago, he spoke of God's love as the Father's love, mercy, care, for His children, i. e., for all mankind. God's love is a universal love, including not only those who strive to do His will but even those who are wandering, those who follow their own desires. Being criticized because he mingled with a class of people whom to touch was frowned upon by religious leaders, Jesus announced that he ~~was~~/doing what he did because it is through this act of love that he is doing the Father's will. Evidences of God's love, as well as evidences of His power, are to be found in the world of nature, inasmuch as He cares for the birds of the air and the flowers of the field.

That Jesus' conception of God as love was not merely a side issue with him is evident from the place that he gave to it in his teaching. Love is the supreme demand of religion upon life; when the law of love has been fulfilled, no law is left unfulfilled; religion as he taught it demanded that his followers love both friend and foe because God does that.

In each of the three parables, treated above, which deal directly with Jesus' idea of God, the one lesson which is common to all is God's intense



love even for the sinner, and his eager desire to reclaim him. The Father's readiness to forgive the sinner and thus re-establish such a relationship that His gifts may again be freely given and received . are constantly recurring evidences of His love.

### 3. Jesus and the Post- Exilic Prophets.

As compared with post-exilic prophecy, Jesus' doctrine of God as omnipotent and as love is not new; the Old Testament taught the same doctrines--with limitations. With God all things are possible, said Jesus, but so had Ezekiel said before him. God is a loving God, conceived of by Jesus as a Personal Being and designated by him as Father, but ~~Deutero~~-Isaiah and Jonah had taught the love of God, and Malachi had spoken of Him as Father.

The distinction between the character and attributes of God as taught by Jesus and as taught by the prophets before him lies in the relation of the separate attributes to each other. "He (Jesus) has not defined the sum of the attributes of God otherwise than before his time, but he has apprehended in a peculiar way their relation to





each other in the character of God." (1). Jesus gathered up that which existed in fragmentary form, gave it its full meaning, and exalted the love of God as Father above <sup>the</sup> concept of King, though without losing sight of God as King of the Kingdom.

As in the Old Testament the characteristic attitude toward God is that toward a King, despite particular instances in which the term Father is applied to God, so in Jesus teaching the characteristic note is the loving Father, despite particular instances in which he speaks of God as King or as Master and man as servant. "Jesus has so emphasised and expanded the significance and consequences of the Fatherly relation of God that no room appears to be left for such commands and acts of will on God's part as characterize a despot in distinction from a Father." (2). The unequivocal, universal love of God in Jesus' attitude is over and above the post-exilic conception.

The conclusion that Jesus placed his own faith in God as a loving Father is based not only upon his teachings by word of mouth, but upon his -----

(1). Wendt, op. cit., Vol. I., p. 185.

(2). Wendt, op. cit., Vol. I., p. 195.



*[Faint, illegible text covering the majority of the page, likely bleed-through from the reverse side.]*

2 2 3 6 4 3 4  
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conduct as well. He not only said, "When ye pray, say, Our Father", but he himself could go through life addressing God thus: "I thank thee, Father, Lord of heaven and earth ... "; he could close his life with the words, "Father, into thy hands I commend my spirit!" God as the loving Father was a personal experience for Jesus.



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(\*). All books so marked were thoroughly read in sections dealing with the subject; all others referred to for additional light.

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